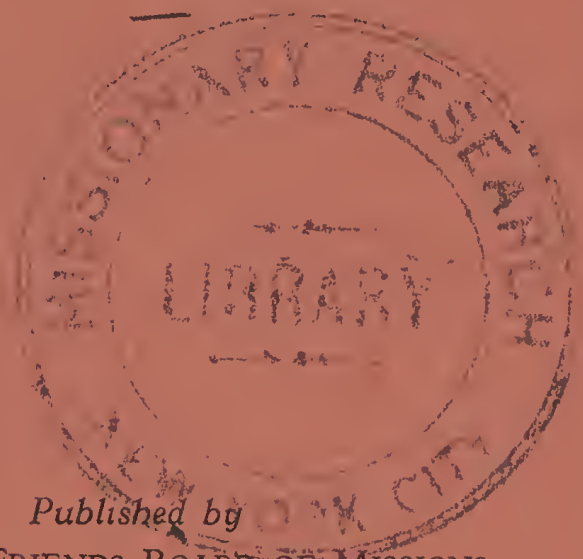
FRIENDS
and the
WESTERN INDIANS

By
DOROTHY HEIRONIMUS



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The Seneca Council House

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PENN'S TREATY WITH THE INDIANS
Painted by Benjamin West, about 1771

FRIENDS AND THE WESTERN INDIANS

The history of the relations between Friends and the Indians covers almost three centuries and is full of adventure, as well as vital spiritual experiences and a deep concern for the welfare of the Indians. Rayner W. Kelsey has written this history up to the year 1917 in his book, "Friends and the Indians." The writer of the present pamphlet acknowledges her indebtedness to his book for the greater part of the information on that earlier period. Other books of interest to any who may wish a more detailed account on certain years include "Our Red Brothers" by Lawrie Tatum for the period of the Friends' agents, individual biographies such as the "Life of William Savery" by Taylor for the earlier period, "Indian Embassages" by Elizabeth W. Warner in the third volume of the first series of "Quaker Biographies," and a number of first-hand accounts by individual Friends.

THE QUAKER PEACE

Many of the first Friends to reach the American colonies brought with them an interest in the Indians to whose lands they came, an earnest intention to deal justly with them, and a desire to share with them the spiritual blessings they had found in their own religious life. For the first hundred years their contacts were largely through individual Friends, for the Society as a whole felt that it would be of little use to make a concerted effort to carry the Christian message to the Indians unless their white neighbors could be led to live according to the teachings of Christ. George Fox urged Friends in America to gather the Indians together to hear the Word, and during his visit to America in 1671-1672 he himself had several opportunities to speak before them. Many others left record in letters or memoirs of their own experiences among the Indians, at first along the eastern seaboard but later in more inland sections. Although

other denominations were more active in preaching, Friends in Pennsylvania, the Jerseys, Rhode Island and the Carolinas were able at some periods to influence the course of political events so as to secure more just treatment for the Indians in many ways. During the Indian Wars they held to their peaceful policy, going so far as to refuse to pay war taxes, although they expended more than an equal sum for relief and friendly efforts. The Indians recognized this attitude of friendship and with only a few exceptions spared the homes of those they knew to be Friends. When Friends were no longer in control of official relations, they began the practice of attending gatherings at which treaties were to be made, serving unofficially as representatives of Indian interests.

FRIENDS OPEN WORK

Following the Indian Wars, Friends as a group became interested in helping the Indians adjust themselves to the new civilization. In 1795 Philadelphia Yearly Meeting appointed its Indian Committee with the express purpose of providing industrial and religious training for Indian children, and the following year three Friends settled among the Indians in New York State to give instruction in agriculture and some trades. A few years later a school was set up at Tunesassa which continued in operation until recently. It is now being developed as a community center, with religious, educational and general social welfare activities. New York and New England Yearly Meetings also carried on work among the Indians within their territories, but after 1820 pressure to persuade the eastern Indians to move west of the Mississippi interfered with the work of Friends, as did also the division within the Society.

During this same period work was begun with Indian tribes located farther west. Baltimore Yearly Meeting appointed its Indian Committee in 1795 and in 1804 set up a model farm near Fort Wayne, Indiana, as a demonstration in agriculture to the Miami Indians. The War of 1812 put an end to this proj-

ect, but shortly thereafter work was begun among the Delawares and Shawnees in eastern Ohio, and a school was operated at Wapakoneta for ten years. Ohio Yearly Meeting cooperated in this work after its Indian Committee was appointed in 1815. When the Shawnee Indians moved west to Kansas, the Indian Committee of Indiana Yearly Meeting sent a deputation to visit them in 1833 and found that they were profiting by the lessons they had received in Ohio. Baltimore and Ohio Yearly Meetings agreed to cooperate with Indiana in setting up a new mission in Kansas, where the principal work became a boarding school for children. But restlessness among the Indians and conflicts between pro-slavery and anti-slavery factions in the district combined with a lack of funds to make it necessary to close the school at intervals, then permanently in 1869.

Friends in other yearly meetings also showed interest in the Indians during these years. New York and New England Yearly Meetings sent John D. Lang and Samuel Taylor, Jr., to visit western Indians in 1842 and contributed to the work with the Shawnees. Western Yearly Meeting appointed a Committee on Indian Concerns shortly after its organization in 1858 and from 1858 to 1866 supplied teachers for a school among the Kaw Indians in Kansas.

FRIENDS AS INDIAN AGENTS

The transfer of the Indians to the reservations set up west of the Mississippi was accompanied by a great deal of misunderstanding and conflict. The government failed in many cases to live up to the pledges made in its treaties, and often it could not protect the tribes from the continual aggression of their white neighbors. Frequent warfare resulted which cost the United States huge sums, according to one estimate $500,000,000, yet no satisfactory conclusion was reached. The long record of friendship between Indians and Friends, both as it concerned yearly meetings and individual Friends, formed a great contrast to the official policy. The work of the Friends was known to

government officials. In 1867 six Liberal yearly meetings held a conference to consider the Indian problems and prepared a memorial addressed to the government in which they offered any service which they could render. That same year a Committee on Indian Concerns appointed by Iowa Yearly Meeting (Orthodox) invited the cooperation of other yearly meetings and led to the formation of a joint committee representing four yearly meetings (Iowa, Indiana, Western, and Ohio), with active interest on the part of three others (Baltimore, New York, and New England). Throughout 1868 these organizations continued to urge the adoption of a more peaceful policy in dealing with the Indians. In 1869 representatives from the seven Orthodox yearly meetings gathered in Baltimore for conference, and after preparing a memorial went in a body to Washington to confer with various officials. Philadelphia Yearly Meeting also sent a committee at the same time.

As a result of this meeting, President Grant asked the two groups (Liberal and Orthodox) to present nominations of Friends to act as Indian Agents. Orthodox Friends were given charge of the Central Superintendency, including the Indians in Kansas and certain tribes in Indian Territory, while Liberal Friends received the Northern Superintendency, including the Indians in Nebraska. Orthodox Friends appointed an Executive Committee of Friends on Indian Affairs to nominate Agents, receive applications, and give unofficial supervision to the work at their agencies. This Committee remains active to the present time, although its responsibilities have changed.

It was from the contacts of Friends in the Central Superintendency that the present work of Friends in Oklahoma has developed. Enoch Hoag of Muscatine, Iowa, was appointed Superintendent over nine Agents, with headquarters at Lawrence, Kansas. In addition to the Agents nominated by Friends, the Indian Committee supplied teachers for the agency schools, clerks, physicians, and other employees. It is interesting to find among these in the first year the name of Mahala Pearson Jay,

who was later to become the first Secretary of the American Friends Board of Foreign Missions. This was not her first experience with Friends' work among the Indians; when she was a young girl her father had served as head of the school for the Shawnee Indians in Kansas.

Friends felt that during the ten years their agreement with the government continued in effect, they were able to accomplish much for the tribes under their care. Dr. James E. Rhoads, for many years Chairman of the Committee, commented in 1894 that the best interest of the Indians had been more largely secured through the appointment of Agents chosen for their high integrity and personal devotion to the welfare of the Indians.

Although the agreement with the Associated Executive Committee of Friends was renewed by President Hayes, the Committee found with the appointment of a new Commissioner of Indian Affairs that the agreement was not being lived up to. They therefore, in 1879, "resigned on behalf of the Society of Friends all further responsibility for the Indian work"—that is, for the selection of the government Agents.

The members of the Associated Executive Committee of Friends on Indian Affairs have given loyally of their time and efforts throughout the years. After Dr. James E. Rhoads the Chairmen have been as follows: Edward M. Wistar, Walter Smedley, Rayner W. Kelsey, and Jonathan M. Steere, who took the office in 1934. Hetty B. Garrett was for a long time Secretary, followed by Marriott C. Morris, who served for many years with a great deal of interest and was succeeded by Lawrence E. Lindley. Since 1920 Ruthanna M. Simms has served as Executive Secretary of the Committee. In 1925 the post of general superintendent of the field was abolished and its responsibilities transferred to the Executive Secretary. Ruthanna M. Simms has given devoted service to the work of the Committee, and the Indians around the Friends' centers recognize her as truly interested in their welfare and progress.

MISSIONS TO THE WESTERN INDIANS

As the period of official relations with the Indians drew to a close, the Executive Committee of Friends on Indian Affairs became more active in another type of service. Although Friends had long shown a genuine concern for the religious instruction and development of the Indians, no provision had been made for the organization of Friends meetings or for the admission of Indians to already established meetings. Lawrie Tatum states that before 1882 he could find record of only two Indians received into membership in the Society during the two hundred years of relationship. In 1878 the Executive Committee appointed its first Friends ministers for definite missionary work, Elkanah and Irena Beard. They were stationed at Shawneetown their first year, and until the Friends' meetinghouse was built, services were held in the Shawnee and Pottawatomie Government Boarding School. Their second year they were transferred to the Cheyenne and Arapahoe Agency, then resigned. Franklin Elliott and wife succeeded them at Shawneetown, remaining six years. They reported in 1881 that a church group had been organized with twenty-eight members. Jonathan and Lydia Ozbun likewise organized a mission church at the Osage Agency, but this was dropped within a year or so. Asa and Emeline Tuttle organized a church while at the Ottawa school. The Executive Committee published a short manual arranging for the establishment of Friends' Mission Churches which did not unite those who joined with the Society of Friends or separate them from any other church.

One of the picturesque figures of this period of Friends' work was Jeremiah Hubbard, originally from Indiana but at that time a member of Timbered Hills Monthly Meeting in Kansas. Himself one-sixteenth Cherokee, he began his religious work among the Indians in 1879-1880, visiting the Quapaw Agency first. When he made an appointment for a meeting with the Senecas, the chief warned him that his life would be in danger. But with another Friend he held a meeting in the

home of John and Lucy Winney without being disturbed. He then went east to Richmond, Indiana, to a meeting of the Executive Committee of Friends to urge that more effort be made to convert the Indians and take them into church membership. The Committee arranged for him to give part of his time to evangelistic work among the Indians, and Timbered Hills Monthly Meeting agreed to receive into membership those who had been converted. Within a few months he was able to bring the names of ninety Indians to the monthly meeting, for many had already been converted through the Friends' agents and teachers in government service. In 1882 four preparative meetings were established: Ottawa, Wyandotte, Modoc, and Seneca constituting Grand River Monthly Meeting, with one hundred and thirty-three members. In 1884 the Seneca Meetinghouse was built, less than five years after the first preaching service was held among them. Jeremiah Hubbard was later employed as a full-time evangelistic worker among the Indians.

In 1888 Dr. Charles W. Kirk, who with his wife Rachel had begun his service to the Indians in a boarding school at Wyandotte and in 1885 had taken charge of the Friends Mission at Shawnee, was appointed Superintendent of the whole Friends' field in Oklahoma. He served until his death in 1893 and was followed by his wife as acting Superintendent for one year. This first period of Friends' missions to the Indians was one of growth. Four monthly meetings, thirteen preparative, and twenty-three other meetings were established. A number of meetinghouses were built, and a quarterly meeting was set up. These had a total membership of four hundred and twenty-six Indians and five hundred and sixty-seven white people. Eight hundred and sixty-seven were enrolled in the Sunday Schools.

Under the superintendency of George N. and L. Ella Hartley, 1894-1904, conditions changed rapidly, as the increasing white population hampered work with the Indians and government schools replaced the Friends' schools. Two new stations

were established, for the Otoes and the Big Jim Indians. Friends had twenty-three missionaries in Oklahoma in 1898 and nine teachers. Indian helpers also were employed. There were then six monthly meetings and twelve preparative meetings, also twenty-three meetings for worship. In 1902 the Five Years Meeting endorsed the Indian mission work and recognized the Associated Executive Committee of Friends on Indian Affairs as its official representative. It urged that the yearly meetings give the work their continued and increased support.

William P. and Abigail C. Haworth served as Superintendents of the field from 1904 to 1914. The trends already obvious in the previous decade continued. After Oklahoma became a state in 1907, a public school system was set up and the last Friends' schools were closed. Five minor stations were transferred to Kansas Yearly Meeting as their membership became almost entirely white. At other stations the missionary was discontinued. A station at Hominy, however, was opened in 1908.

Clark and Elma T. Brown became the Superintendents in 1914, when there were seven regular stations, and continued until his death in 1920. Lawrence E. Lindley served as Superintendent until 1925. Since that date the office has not been filled, the duties of the Superintendent being transferred to the Executive Secretary of the Committee.

Problems during these later years have not changed much: to bring to the Friends' communities a vital spiritual experience which can enlighten all phases of their daily life; to encourage cooperation between the different groups; to point the way to a more satisfactory social, economic, and intellectual life; to awaken a spirit of self-dependence among their Indian members.

FRIENDS SENECA MISSION

The Ozarks reach into the northeastern corner of what is now the State of Oklahoma; and it was in this upland country that part of the Seneca Indians from New York finally made

their home after their original lands were ceded to the United States. It is a picturesque region where hills covered with scrub oaks slope down to valleys where clear streams run or springs flow out from under rocky bluffs. In spring the ground is covered with wild flowers, but the summer sun burns grass and leaves to a monotonous brown. No doubt the land seemed very satisfactory when Indian needs could be met by a few fields in the bottomlands and hills where wild game roamed. Today it cannot meet the demands for a cash crop that will buy store clothes, support public schools, provide gasoline for cars, and all the other necessities of our modern civilization.

Friends had first stretched out a helping hand to the Seneca Indians while they were still in their New York home. As early as 1798 Philadelphia Friends sent representatives to live with the tribe and instruct them in agriculture and home making. The school at Tunesassa was established on Seneca land. Friends championed the cause of these Indians in their long fight against the Ogden Land Company to protect their rights in New York, and renewed their relations with those who moved west to Oklahoma. During the period of the Friends' Indian Agents the Seneca Indians were included in the Quapaw Agency under Hiram W. Jones. Their children were sent to the Wyandotte, Seneca and Shawnee Boarding School. It was this tribe that Jeremiah Hubbard visited early in his work, contrary to the advice of its chief, Joseph Spicer. Sometime later Jeremiah Hubbard was pleased to be invited to hold a meeting in the home of this chief, whose wife and daughter were received into membership when a preparative meeting was set up. With the preparative meetings among the Ottawas, Modocs, and Wyandottes it formed Grand River Monthly Meeting, set up by Kansas Yearly Meeting on September 3, 1881. Seneca Meetinghouse was built in 1884, under the supervision of J. M. Watson.

Besides Jeremiah Hubbard, others whose service among the Senecas may be mentioned include Charles W. Kirk and wife, and Elizabeth Test, who taught in the Wyandotte, Seneca and

Arthur and Westine Shufelt

Shawnee Boarding School, J. M. Watson, J. E. and Olive W. Sargent, and Harvey and Elizabeth Wallace. The latter lived for thirty years in the community both as employees of the Associated Executive Committee and as private citizens. In 1937, following the resignation of Harvey and Elizabeth Wallace, Arthur and Westine Shufelt were appointed to direct the work at the Seneca Council House as full-time workers under the Associated Executive Committee. They have bought the Mission farm and built their own home near the Meetinghouse. Although they are located in Oklahoma, at the date of writing (1941) their post office address is Seneca, Missouri.

Both Seneca and Cayuga Indians live in this part of eastern Oklahoma, about four hundred and thirty-two in the neighborhood. The number is growing. There is almost no race feeling in the district around Friends Seneca Mission, since for two generations Indians and whites have intermarried and many families are related. Their homes are much alike, usually a frame house with two or three rooms, unpainted and unplastered. Heavy building paper or newspapers are used on the interior walls. The furnishing is scanty, consisting usually of a few

scattered handmade rugs on the floor (occasionally a linoleum carpet), inexpensive curtains at the windows, much-worn beds, dressers, and stoves, and usually table and chairs made roughly from boxes. They make some attempt to have flowers and shrubs in the yard, but that is difficult when live stock is permitted to run loose by the road side. Their income is secured from their small farms and from day labor, also from government projects. The farms are rocky, with a very thin layer of soil. The average cash income is less than $400 per family, and Friends' workers feel that the recent government estimate of a gross income of $700 is far too high. Families include from one to eight children. An Indian family, no matter how large or how poor it is, will always make room for any needy Indians who come to it for aid.

The Indian and white children attend a number of one-room schools, and the first two years of high school are given in a union graded school. School busses take the more advanced high school students to a town some twenty miles away. The Indian children have the same educational opportunities as the white children, and in addition have the opportunity to attend two large government boarding schools, Haskell and Chilocco, if they are able to meet the rather high standards. Teachers say that generally they compare favorably with white children in ability, especially in written work, although they are naturally timid and slower to grasp learning. Vocational training is badly needed to prepare the children of this neighborhood to meet the problems of adult life. Indian parents want their children to receive a better education and learn some trade or profession so that they may have better homes in the future.

The Government Indian Agency about thirty miles away sends workers to the Seneca community fairly regularly to direct farm, health, and club programs. The Federal Government Farmer is the only one who holds regular meetings in the neighborhood, but doctors, nurses, and other workers come out as needed. A hospital eighty miles away has helped a great many

of the Indians, although to get the patient to the hospital is a difficult problem which often requires the cooperation of the whole community. Few have means of travel, and in most cases nothing is done about the care of teeth or eyes until it is absolutely necessary. The Indians as a race are hardy and gritty and do not complain about minor ailments or give up easily. This often leads them to neglect their health. Tuberculosis is prevalent, and trachoma and diabetes are perhaps more common among the Indians than the white people.

Very few Indians in this district hold public office. One woman has been clerk of the election board for a number of years, and one man served as jail warden and deputy sheriff. Another, not a Seneca, was elected county commissioner recently. Friends' workers feel that some are qualified and could helpfully serve as public officials.

The Seneca language is used extensively among the older Indians, and many of the younger ones who are making an effort to teach the children at home use it at mealtimes and about the work of the home. All the old tribal ceremonies, dances, and feasts are carried on in the Indian language. It has no written form. Through the schools and the WPA an effort is being made to revive and preserve the old arts and crafts such as weaving, basketry, painting, carving, etc. Friends' workers recognize that many of the old Indian customs of worship are good and encourage them to keep these, only adding the teachings and practice of Christianity. The elaborate Indian feasts, however, are regarded as a handicap because they take money which should be used in other ways. The Seneca "Stomp Ground," located some three or four miles from the Friends Meetinghouse, is the scene of the Indian celebrations. There the government has built a stone shelter on a hillside that overlooks the new Grand Lake.

The Friends Seneca Council House Meeting has a membership of over fifty, divided equally between whites and Indians. Indians serve as Sunday School teachers, elders, overseers, chair-

men of committees, and officers of societies. The informal, democratic way in which all meetings are conducted is slowly revealing and developing capacity for leadership among the Indian members. The regular program of the Meeting includes meetings for worship twice on Sunday, Sunday School, Christian Endeavor, prayer meeting and monthly meeting, weekly Aid Society meetings with the women, and occasional called meetings of the men when there is work to be done. Social affairs in connection with these groups are carried on regularly. In the summer months the Meeting sponsors various club and farm projects such as gardening and canning. One summer they raised a field of corn and made of it a special Indian product called dry bread, securing about $80 for their building fund. These Indians are rather dramatically inclined, and a short play, usually written by Westine Shufelt, is often a part of their entertainment for special occasions.

The old meetinghouse, which stands in a grove beside the highway, is not longer considered safe in spite of the braces which have been applied, and at times it cannot accommodate all who wish to attend. Steps at the front lead into the original room, which has been enlarged by an addition at the farther end. A small room at the side, under the belfry, gives storage space. The building is frame, painted white, with unpainted floors and interior painted walls. On the end wall of the addition hangs a large oil painting, a copy of Hoffman's "Christ in Gethsemane" painted by a young Indian artist who has joined the meeting. Four Sunday School classes meet in this one room. There is no well at the meetinghouse, and all water used at the church dinners must be carried from the Shufelt home.

Beside the meetinghouse lies the burying ground where stone or wooden markers rise above the rocky mounds. The Seneca Indians now follow white burial customs, except that when the service comes to its end the leader asks for the casket to be opened and a small bit of sacred tobacco wrapped in a white

cloth is placed in the hand of the corpse. Then after the casket is again closed, a triangular nick is cut in the corner of both the casket and the rough box so that the spirit may find egress.

A wooded pasture lies beyond the cemetery, crossed by a path that leads to the Shufelt home. It is a neat white cottage surrounded by a picket fence. Its comfort and attractiveness represent Arthur Shufelt's own skill and initiative and serve as an example to the community.

Although two other denominations have churches in the neighborhood, they carry on no activities beside their meetings for worship. The Friends Seneca Mission endeavors to carry Christian standards into all phases of the community life and interests itself not only in the spiritual life of the people, but also in their social, economic, and educational programs. The meetinghouse serves as a community house regularly for farm, health, and club programs, and the Friends' workers cooperate in school and farm meetings, and give whatever help they can. Of the many projects for community betterment on which they are working they mention three special ones: securing telephone service, arranging transfer of their mail service to an Oklahoma post office rather than the present Missouri route, and rousing public sentiment to require that stock from the large ranches be kept from the gardens and crops of the small farmers.

Seneca Council House Meeting takes care of all its local expenses, including regular yearly meeting assessments, and sends five dollars per month to the Indian Committee to apply on the salary of the missionaries.

The Friends' leaders feel that the most serious problems they must face in their work at Seneca Council House are spiritual indifference in the community, ignorance, poverty, and drunkenness. A lack of local leadership of the right caliber is a handicap. There is also a lawless element in the region, drawn to the near-by mountains for refuge, which interferes with the development of Christian community life.

WYANDOTTE MISSION

The little town of Wyandotte, in northeastern Oklahoma, is one of the older settlements of the region. Today it faces an uncertain future as the waters of the newly-formed Grand Lake approach its outskirts. Its main highways covered, it waits to see if the new roads will pass it by. Its population of three hundred is no measure of its importance as a center for individual and community religious work, for consolidated public schools bring five hundred children to the village on week days, while the Government Indian Boarding School has an enrollment of two hundred and fifty boys and girls.

At the Indian School in Wyandotte Friends carry on the last example of what was once an important part of their services to the American Indians. In New York, Ohio, and Kansas, Friends had founded boarding schools as a means of training the Indian children in the ways of the new civilization. During the period of the Friends' Agents, the Associated Executive Committee set up a number of boarding schools in Indian Territory. Although most of these were soon taken over by the government, Friends continued for a period to provide superintendents and teachers. The Indian School at Wyandotte was established by Friends in 1872, following the appointment of Hiram W. Jones as Agent at the Quapaw Agency the preceding year. It served Wyandotte, Seneca, and Shawnee Indians and was for a time under the care of Henry and Anna B. Thorndike. In 1876 Dr. Charles W. Kirk became its superintendent, continuing until 1883.

Even after Friends ceased to appoint the teachers, they continued to hold religious services at the school. The mission home at that time was located near the School and about two miles out from the town of Wyandotte. In 1928, with the encouragement of the Home Missions Council, the Associated Executive Committee decided to undertake a more fully developed program of religious education at the School. A new meetinghouse in town was built so as to accommodate a Bible

Ermin C. and Ruth Perisho and Mary Emily

School with an attendance of three hundred. Midweek religious classes were also started at the School. Ermin C. Perisho, who with his wife took up the work at Wyandotte in 1940, feels that the religious work at the Indian Boarding School is one of the most challenging tasks a pastor could face.

Students at the School are drawn from eastern Oklahoma and are mostly Cherokees, although other tribes are represented. They must have at least one-fourth Indian blood to be eligible for admission. The greater part are institutional cases who for one reason or another cannot receive adequate training and care at home. While some are exceptional in mind and character, many are low in ability. Instruction is given from the first through the ninth grade, and some of the graduates go on to Haskell Institute, or to Chilocco, another Government School in Oklahoma. Enrollment averages two hundred and fifty boys and girls. The older boys are given specialized training in either agriculture or woodworking and receive all income secured above the costs of the projects. All students have regular daily duties connected with the life of the school, which is located on a hill overlooking the village of Wyandotte. Buildings include

a large, modern dormitory for girls, two dormitories for boys, a gymnasium and assembly hall, class and administration building, bakery, domestic science house, workshops, barns, and homes for employees.

Each Thursday evening the Friends' workers are at the Indian School, offering Bible study, devotional periods, and an hour of recreation. About a hundred of the younger boys and girls meet with Ruth Perisho, while Ermin Perisho directs the older ones. They endeavor to give opportunity for training in leadership during these periods by means of committees and participation in the direction, but progress is slow. Attendance is entirely voluntary, and the leaders must offer something that meets vital needs which the children themselves recognize. This is also true of the Sunday evening vesper services which Friends hold at the school.

On Sunday mornings a hundred or more of the boys and girls attend the Sunday School at the Friends Meeting, while some go to other churches in the village. Providing teachers for so large a group is a difficult problem in a small meeting, as is also the purchasing of supplies. During vacations attendance at the Sunday School drops to about thirty, but during the school year it may run as high as a hundred and fifty. Supplies for a hundred and twenty are kept on hand. Following the Sunday School many of the students must return to the school to carry out their regular duties in the dining room or elsewhere, and some go to other churches in town, but a goodly number of young people remain for the Friends' meeting for worship.

Relations of Friends with the Wyandotte Indians can be traced as far back as 1799, when their Chief Tarhe invited Friends of Baltimore Yearly Meeting to visit him in Ohio. The Miami Indians, who now live in the same part of Oklahoma, also had early touch with the Friends, and in 1804 Friends of Baltimore Yearly Meeting established a mission settlement among the Miamis not far from Fort Wayne, Indiana. In 1842 the Wyandottes moved west to Kansas, and in 1867 they

were settled in their present location, where they were united with the Quapaws, Modocs, Senecas, Ottawas, Eastern Shawnees, and Peoria-Miamis in one agency, under Hiram W. Jones in 1871.

The meeting at Wyandotte when first organized was made up of forty Indian members and formed a part of Timbered Hills Monthly Meeting of Kansas. It was later set off as Grand River Monthly Meeting. Today it lists about sixty-five on its membership rolls, but as is too often the case, not all of these take active part in the programs of the meeting. The position of the meeting is somewhat different from that of most Friends' meetings in the United States, since the meetinghouse was erected by the Associated Executive Committee, which retains title and provides the resident community worker. But the meeting itself takes care of upkeep, repairs, and improvements to the property. Regular preaching services are held each Sunday morning, while the evening services are alternated with the Methodist Church. A union Christian Endeavor meets at vesper time on Sunday, and various community gatherings occur there constantly.

Wyandotte Meetinghouse

The meetinghouse is an excellent stone building, well planned to meet the various uses to which it must be put. The mission home now stands around the corner in the same block, directly across the street from the consolidated public schools. It is a frame structure, with attractive yard.

There are three other churches in Wyandotte, only one of which has proved cooperative in community work. The business men are progressive and interested in the public welfare, but on the whole the village is greatly handicapped by poverty. Many of the homes are small and poorly equipped, although there are of course others that are comfortably furnished and reflect a genuine interest in good music and good books. No marked dividing line exists today between Indian and white or between Indians of different tribes. About one fifth or one fourth of the children attending the public schools have Indian blood, but no one could pick out all of them by their appearance.

Well-qualified teachers in the public schools give courses in agriculture, manual training, and home economics, endeavoring to make it possible for the boys and girls from the little cabins in the hills to develop for themselves more satisfactory living conditions. Friends feel that there is great need for character training in the schools and have experimented with a course in the high school which they hope can help to meet this need.

The Wyandotte Friends Meeting cooperates in a number of community activities which are related to its general program of trying to meet the spiritual, mental and physical needs of the people. For several years it has opened its basement dining room and kitchen each week-day noon for a school feeding project sponsored by the WPA. A survey of the country showed extensive undernourishment among the children, for a considerable per cent of the hill farms have no gardens, cows, or chickens. The Lending Library which has been built up by donations from many Friendly sources has been open to the public under the care of a part-time librarian furnished by the WPA.

Upkeep of the library is provided for by gifts. About five hundred registered readers make use of this opportunity to obtain books.

The Friends' workers at Wyandotte in their monthly reports show much time spent in general community work, for they are called on to help in cases of sickness or death, they fill in for emergency duties in many lines of activities, and they endeavor to find relief for the most needy of the many cases that come to their attention. It is a work that not only requires special preparation and personality because of the religious education carried on at the Indian School, but also needs a wide sympathy that can understand the economical and social problems of the people.

KICKAPOO MISSION

Near the center of Oklahoma the lands of the Kickapoo Indians lie along the banks of the North Canadian River. They include some of the best farming land in the State, but the Kickapoos themselves do not carry on much farming. They have been slow to adopt white men's ways or to assimilate with the white population of Oklahoma, and prefer to lease out their land to tenant farmers.

The original home of the Kickapoos was in Wisconsin. After they had been settled on a reservation in Kansas, part of the tribe moved to Mexico in 1852. Most of these returned to the United States in 1873 and settled in Indian Territory, but even today the Kickapoos make frequent trips to visit their people who have remained in a wild section on the northern border of Mexico. Mission work was begun by Friends among the Kickapoo Indians in what is now Oklahoma about 1883 by John C. Clinton and his wife, but little progress was made. These Indians proved quite intractable, suspicious and fearful, going so far in the early days as to threaten to kill any missionaries who might settle among them.

In the year 1886 Elizabeth Test, perhaps better known as Lizzie, and, among the Indians, as "Teacher" Test, began the work among the Kickapoos to which she was to devote the rest of her life. She was born near Richmond, Indiana, in 1840. After attending school and teaching in that locality, she learned of the need for teachers in the schools at the Indian agencies under the care of Friends, and from 1877 to 1885 she taught in the Ottawa, Wyandotte, and Chilocco Indian Schools. But when she heard that a missionary was needed among the Kickapoos, she felt a call to that work, and the Women's Foreign Missionary Society of New England Yearly Meeting agreed to sponsor her. With Charles W. Frazier and his wife, sent out by the Associated Executive Committee, she established herself in buildings abandoned by the government when its attempt to set up a station for the Kickapoos failed. The leaders among the Indians were so violently opposed to white ways and to Christianity that it proved impossible for her to gather into her school even those children and younger people who wanted to attend. There followed an interval during which she taught at the Iowa Mission; then came an invitation from a Kickapoo leader to teach his son in a school set up in a tent, and finally a grant by the Kickapoos of land near McLoud where she might erect a home and schoolhouse. From twelve to sixteen Indian children were usually kept in the home. After 1893 Lina B. Lunt was associated with Elizabeth Test in the work of the school. This was closed in 1907, when the government arranged for Kickapoo children to attend a government school, but Elizabeth Test and Lina B. Lunt continued in their service to their Indian neighbors.

The first schoolhouse was a log cabin. A later schoolhouse, with a belfry added, serves today as the meetinghouse. It stands at the edge of a wooded bluff overlooking the green alfalfa fields in the valley. Behind it the meeting has erected a camp house which is used for social purposes; it includes a small kit-

Kickapoo Meetinghouse

chen and a larger recreation room. The proposal has been made to Friends that they give the use of a site still farther back on the bluff for a community center where wholesome, directed recreation could be offered to the entire district. To the side of the meetinghouse is the mission home, large and rambling, offering hospitality today as it did in the days of "Teacher" Test and Lina Lunt. Behind this stand the tenant's house and other farm buildings.

Since 1937 William and Marian Byerly have directed the Kickapoo Mission. Their program is full, as it includes the regular work of the meeting, active participation in many community organizations, and a weekly visit to the Indian Sanatorium at Shawnee. Besides the meeting for worship and Bible School, the Kickapoo Meeting has a midweek meeting for prayer and Bible study. During the summer weekly recreational

meetings are held at the Mission. Marian Byerly is a member of the Rural Helpers' Club of white women and also directs the Indian Women's Club. About once each month these two clubs hold a joint meeting. In good weather large Indian Women's Club meetings are held in Indian homes, and the attendance includes men and children also. Members of the meeting take

William and Marian Byerly

part in such community organizations as the Home Demonstration Club, the McLoud P. T. A., the W. C. T. U. (composed of members from four churches and others), and the Ladies Auxiliary of the Pleasant View School. William and Marian Byerly are also active in such larger organizations as the Fellowship of Reconciliation, the Farmer's Union, the Federation for Constitutional Rights, the Youth Legislature, and the Oklahoma Social Welfare Association. It is clear that through leaders and members the Kickapoo Friends Meeting is reaching out into participation in movements looking toward the development of a better, fuller life for rural Oklahoma.

Much remains to be done to help the Kickapoo Indians adjust themselves to the civilization around them. The older In-

dians still build their houses, called wickiups, deep in the woods, out of sight of roads or white men's homes. Tourists crossing the State catch no glimpse of this primitive life. Guided by a friend, the visitor may turn off the road to open a gate and follow a rough lane through the trees until he reaches a little clearing. There he finds the winter and the summer wickiups. Over a framework of poles, a roof of reeds has been laid for the summer wickiup. Rough boards standing on end from the sides of the approximately rectangular structure. In front is an open arbor over which leafy boughs are laid to shut out the sun. Beds are made on platforms raised perhaps two feet in the summer wickiup. On these are piled mats made of cat-tail reeds dyed and woven into attractive patterns by the older women. Formerly the dyes were obtained from plants in the region, but today the green and purple are purchased at a broom factory, the red is brought from Mexico, and only the yellow is made up by the Indians themselves. The younger women are not carrying on this art.

The winter wickiup is made more weatherproof by stretching strips of woven cat-tail mats around it. Beds in this are laid at ground level, and provision is made for a fire in the middle with a hole in the roof to serve as chimney. The older Indians explain that this roof is made dome-shaped like the sky because it was thus that their wise men taught them in bygone days.

Around these homes hidden deep in the woods the older Indians carry on life much as it was lived in the days of their ancestors, but not to attract tourists. Nothing could be farther from their thoughts. They resent intruders and are quick to sense unsympathetic curiosity. Often they are able to force the younger generations to continue the old customs, for reverence for one's elders is an Indian virtue. An unannounced call at an Indian Village home may find the baby, freshly bathed and as dainty as one could ask, tied on the old Indian baby board for a cradle. Aside in a ravine the grandmother may be found tan-

ning a deer skin to make moccasins, while the boys gather around where grandfather is making arrows.

Unless the Indian homemaker can be taught modern methods of housekeeping, the old-style house had certain advantages over the white man's house. The wickiup was not permanent; from time to time the location was changed, which was a great help where primitive sanitary conditions prevailed. Fresh air and sunshine could not be shut out. At many Kickapoo homes the old wickiup stands beside a frame house which the Agency has built. These are often neglected and in need of repairs and paint. Few have curtains, and the furniture is scanty and crude, consisting of beds, stoves, rough benches. The few homes which show initiative and pride will long stand out in the memory of the visitor—the little cottage, spick and span with its new paint, pretty paper on the walls, nice furniture, the yard fenced and flowers planted, or another yard carefully cleaned with new flower beds laid out in anticipation of visitors. Or perhaps it will be the home of one of the members of the meeting, with the house painted, the porch screened, and the interior simply furnished but spotlessly clean.

The homes of their white neighbors are small also, two to four rooms, but they are superior to the average Indian home in their tidiness and equipment. Yet even this superiority is only comparative, for few of the homes around Friends Kickapoo Mission know the conveniences to which the rest of the country is accustomed. Water is drawn by hand in buckets from drilled wells and carried to the house. Houses are lighted by ordinary kerosene lamps, and wood fires serve for cooking and heating. The houses are badly in need of paint, many never having been painted at all. They form a sharp contrast to the luxurious homes which can be seen in some prosperous cities of Oklahoma. Perhaps even worse than the Indian homes are the shacks in which the Negro sharecroppers or helpers live, for they have no government agency to protect them from exploitation or encourage and help them to improve their living condi-

tions. More than two-thirds of the farms in the Friends' community are operated by tenants or hired men, and the length of tenure is short.

A Kickapoo Indian cemetery is a decided contrast to those at some of the other Friends' centers, such as the Osage Cemetery at Hominy with its marble monuments. The Kickapoos still follow their old tribal ceremonies, according to which burial must take place before noon of the day after death. Immediately after the death a small pot of pumpkin is set to cook. The body is wrapped tightly in a blanket and carried to the grave on a long pole with two crosspieces. There it is placed in a hollowed log which has been cut exactly to the length. The top slab has been cut from the log. After the body has been placed in the grave, a corner of the blanket is turned back from the face and a wooden spoon full of the cooked pumpkin is placed against the cheek. As the dirt is heaped up over the grave, the long pole is laid lengthwise and partially covered, while the two crosspieces are set up crossed. These graves may be found in the woods, perhaps singly, perhaps in groups.

Kickapoo families are not large, averaging about four children. The death rate among children is high. Young Kickapoos have the same educational advantages as the white youth of the neighborhood, but they do not receive the same encouragement and stimulus from their parents and elders. Because of this lack and because of irregular attendance they are often much below the white pupils in achievement. In one year almost half the Kickapoo children who had been sent to boarding schools ran away or returned openly to their homes, finding themselves unable to adjust to the school discipline. Both elementary school and high school are available at McLoud. Although most Kickapoo parents are willing for their children to go to school or to find employment, they usually are not willing to make any sacrifices which may be required. In most cases they want their children to preserve their Indian language and identity. Many of the older Indians make it hard for those who wish to cooperate with the white people in community life.

Practically all the Indians understand the old Kickapoo language, and most of them can speak it. Several of the older Kickapoos speak very little English. The number of young people who cannot speak Kickapoo is increasing; although the older Indians talk about their desire to preserve the language, there is no organized effort being made to do so. The regular English alphabet is used if they wish to write down a word. Friends' workers have not seen the Kickapoo language used for any extended writing.

Besides the straw mats which they weave for their wickiups, some of the Kickapoo women still weave baskets, often with quite intricate designs. Others do beadwork such as used for belts, purses, and moccasins. Some of the men make silver bracelets, rings, earrings, and other jewelry, and some do wood carving. Ribbon work is also done by the women.

Their white neighbors believe that the Kickapoos are lazy and shiftless; many of the Indians have come to accept this opinion, and as a consequence have developed an inferiority complex. Friends' workers believe that much of their failure to adjust themselves to modern conditions comes from inadequate home training. Old standards and methods of discipline have disappeared with the old tribal life and have not been replaced by new ones suited to the new conditions. The exceptions which are found in the community prove what the Kickapoos can accomplish with favorable training and attitudes. The Indians tell Friends that they are sorry the Indian Bureau no longer sends their children away to boarding schools where they could be taught industrious habits. The hope that the government will some day give them compensation for land now held by the white people has kept many Indians from endeavoring to build up independent, self-supporting lives.

Two hundred and sixty-nine Kickapoos are enrolled at the Shawnee Indian Agency not far from McLoud, and visitors from the Kansas Kickapoos or from those who remained in Old Mexico are frequently in the community. Other tribes under

the jurisdiction of this Agency include Iowas, Pottawatomies, Sac and Fox, and Shawnees. The number of all these Indians is increasing. Most of the income of the Kickapoos comes from government projects and land leases, although some families farm their own land. The average income is not more than $300 per year, but free medical facilities, government gifts of clothing and commodities, and boarding school privileges make their potential income greater. The average cash income of white families connected with the Friends Kickapoo Meeting is about $350. This is received from farming and from farm relief payments.

The Shawnee Agency has on its staff, besides the General Superintendent and the office personnel, two farm supervisors, one field nurse, a school social worker, a school director, a home demonstration agent, as well as those connected with the CCC, the WPA, etc. The Kickapoos take less advantage of their services than do the other tribes. This is an especially great loss to them in questions of health. Besides the field nurse, there are five contract physicians who are supposed to give two hours each day to the Indians without charge. A tuberculosis sanatorium at Shawnee serves all tribes, and eighty-five miles away there is a general hospital which provides care without cost even for transportation. Trachoma, skin diseases, and tuberculosis are among the most common diseases found. Some physicians feel that dietary problems are the most serious problems confronting the Kickapoos.

Friends' work is primarily with the Kickapoo Indians and with the community at McLoud. The workers also visit and hold meetings at the Shawnee Indian Tuberculosis Sanatorium, which has about one hundred and forty patients from tribes all over the United States, and have contacts with the other tribes under the Shawnee Agency. Many from these tribes have intermarried with the Kickapoos. Friends plan to increase their work with the Shawnees again; the Friends Mission there was closed in 1923, although contacts and friendships have been

continued through the Kickapoo Mission workers and occasional meetings held at Shawnee. Policies at the Kickapoo station have varied somewhat in the past in regard to limiting the activities of the Mission to Indians, and although at present both Indians and white people are cooperating in the meeting, they feel that they have not yet reached full efficiency. Many other Indians in the community think of themselves as Friends and as members of the meeting even though they are not actually enrolled. There is no racial antagonism between the white people and the Indians, but there is a strong feeling against Negroes in the state. Apparently the Indians themselves do not have any natural racial prejudice against the Negroes, but seem to develop it through association with the white people.

Although six other denominations have organized groups at McLoud, Friends are the only church which works with the Indians. The interest in the other churches is almost exclusively church centered, and they take little part in community activities. Cooperation is only through individuals, some of whom show very friendly inclinations.

FRIENDS OSAGE MISSION

Osage County is the largest in the State of Oklahoma. Before the State was formed, the Osage Indians purchased this land from the Cherokees, in what was then Indian Territory. Though it included some areas suitable for farming, the greater part was made up of hills and valleys, at that time covered with scrub oak, where the Indians could hunt and fish. However, the tribe showed itself ready to take up farming in its new home, and Isaac T. Gibson, the Agent nominated by Friends, found them eager for advice in adopting the new settled life. The abrupt change in their habits was not without danger, as is shown by the fact that their numbers dropped from 3,956 in 1872, the year of the transfer from Kansas, to 2,153 in 1879. The land was in the drought strip, and spring freshets,

grasshoppers, and failure of the annual buffalo hunt sometimes left the Osages destitute.

Iowa Yearly Meeting showed a special concern for the religious and educational interests of the Osages, furnishing both regular employees of the Agency and volunteer workers. Philadelphia and Western Yearly Meetings also contributed to meet their needs. The Friends' Agents encouraged self-government to as great a degree as possible, and the Indians seemed to advance rapidly in civilization. Jonathan and Lydia Ozbun organized a mission church at the Agency in 1880, but interference by another denomination caused it to be closed shortly. John F. Mardock also worked for a time among the Osages, but was soon transferred to another Agency. The greater part of the Osages were nominally Catholics.

The last decade of the nineteenth century brought an amazing reversal in the economic condition of the Osages, when oil was discovered beneath their rocky hills, and their story becomes the story of a people raised to great wealth through no effort on their own part. Their experience in the new civilization had been so short that it had not given them the foundations on which they could build a life suited to the opportunities which were opening for them. They had no training, background, or education to enable them to distinguish the real values from the fraudulent. In their ignorance and confusion they became the victims of deceit and greed.

In 1906 an enrollment was made of all Osages, including those with one-half or one-fourth Osage blood. Equal shares or head rights in the income from the oil were given to the two thousand, two hundred and twenty-nine persons whose names appeared on the roll. The land in the reservation was also divided, six hundred and forty acres to each individual. All were given a first choice of one hundred and sixty acres, then a second, third, and fourth choice. While this brought about a more equitable division in regard to the quality of the land, it broke up the holdings of the individuals in a way which makes

development of the land difficult. Mineral rights were reserved to the tribe as a whole. In the past, very few of the Osages have lived on their land, but today some of the younger Indians are making their homes there. The census of 1940 showed four thousand and eighty-seven people in the United States with recognized Osage blood; of these twenty-seven hundred live in Oklahoma, and eighteen to nineteen hundred in Osage County. Two thousand, three hundred and seventy-nine are known as restricted Indians, which means that they are still wards of the government.

Two hundred and sixty million dollars have been paid to the Osage Indians from their oil. This amount if invested would have brought them an annual income today of $5,000 each. But it was distributed to them for some years at the rate of $1,000 per month for each head right. Since it was possible for several head rights to be concentrated in one family, great wealth was frequently the result; and high-pressure salesmen, financial sharks, confidence men, and all types who prey on wealth combined with ignorance gathered in Osage County to reap what harvest they could.

Today the income on the head rights has fallen to $1,000 per year, and since many of these have been split through inheritance, the great wealth of the Osages is becoming a thing of the past. The big homes, consisting of the main house, a separate building for cooking and dining, the servants' quarters, barns and outbuildings, may be liabilities in these days of reduced income. But so far many of the Osages still drive their fine cars, with their white or Negro chauffeurs. There probably are not so many servants, and the younger women may be heard to wish that they knew how to cook.

Laban J. Miles, a Friend, served as Agent to the Osages from 1878 to 1885 and was recalled in 1890 at the request of the Indians. Thomas H. Stanley visited the reservation during this period and helped to revive the interest of Friends at large in the tribe. In 1907 the Osage Indians appealed to the Society

to establish work among them, and after a visit by Edward M. Wistar, William P. Haworth, and Isaac T. Gibson the Indian Committee set up a mission station at Hominy, under the care of Daniel A. and Hattie E. Williams. No attempt was made to start a meeting at once, but the Friends' workers gave their time and effort to winning the confidence of the Indians by means of visitation. It was not until 1924 that the meetinghouse was built and dedicated, and even today there is no organized monthly meeting of Friends at Hominy.

Osage Meetinghouse

A substantial addition, doubling its size, was made to the meetinghouse in 1927, financed by the local Osage group. The meetinghouse is frame, painted white, with a large auditorium nicely decorated and furnished, and another large hall used for Sunday School and social purposes. The Osages meet all local expenses and make some contributions to other work with Indians in Oklahoma through the Friends Indian Committee, as well as to the work of the American Friends Board of Missions.

Thirty-four or five Osages make up the group at the Friends Mission. While they have not yet been organized as a monthly

meeting, they have begun a simple type of organization which will permit them to identify themselves with the Society until they are ready for a preparative meeting. Besides the regular meetings for worship and the Sunday School, which are entirely Indian in attendance, Friends' workers stress children's and young people's activities. The older young people tend to wander away from the group, and Friends feel that one great service they can render the community will be to make the Mission a center of wholesome recreation for that age. A Women's Club which meets weekly has an important place in the activities of the group. Friends are constantly having contacts with the rest of the tribe in various ways, and a hundred or more frequently attend special gatherings at the church.

The meetinghouse is located at the corner of what is known as the Indian Village, not far from the Round House where the big Indian dances and celebrations are held. This land is owned by the tribe, although a few individuals have been permitted to build homes on it. The Mission home is located several blocks away from the Village. It is a small white cottage sheltered by cedar trees.

Hominy is a town of less than four thousand population, about seven hundred of the inhabitants being Indians. Almost all of these are Osages. The main street is typical of many western small towns, with one or two-story hotels and stores. While many of the homes are very comfortable, there are also districts of poor shacks, including the Negro district, where the Carver School for Negro children stands out in contrast to the crude, unpainted cabins surrounding it. Six denominations are represented in this small town, with two Negro churches in addition. Some progress is being made toward cooperation between the various churches through a Ministerial Alliance. Friends participate in this, as well as in the Chamber of Commerce and in inter-church activities. Friends are the only denomination working with the Indians, though some of the other churches claim Osage members.

Osage men feel that the Native American Indian Church should be included along with the Protestant and Catholic churches. This religious sect, known also as peyote worship, was introduced into Oklahoma within comparatively recent years by an Indian religious leader. It has been described as a mixture of Catholicism, Protestantism, and superstition. Its followers, for instance, believe in evil spirits which take the form of little brown men that can be driven away by burning cedar. The graves of peyote followers can be identified in the Osage Cemetery by the cedar stake driven in the grave, and in their homes can be found little braziers in which to burn cedar twigs.

The buildings used in peyote worship, found on private grounds, are hexagonal or octagonal in shape, and at the point of the roof stands a cross. Meetings are arranged by some sponsor who calls a group of his friends together, often to pray for the sponsor himself or a member of his family. Followers are seated on mats in a circle around the wall, while in the center one individual watches over the sacred fire. The peyote bean, fruit from a cactus, can be prepared in several ways. It produces a state resembling hallucination in those who take it, and in this state the Indians believe they see visions which bring them into closer touch with the Divine Spirit. The ceremony, which lasts all night, includes prayers and songs; each participant must sing four songs. In the morning the sponsor is expected to provide a large breakfast for all who have taken part.

Opinions differ as to the effect of this drug on the human system. While it does not appear to be habit-forming to the extent of many other drugs, some believe that it affects the general health and the eyesight. The most responsible Osage men are members of this cult, and it also has many followers among the Kickapoos. While the attitudes of the peyote worshippers no doubt vary like those of the members of any religious sect, it cannot be denied that many who take part in the ceremonies find genuine spiritual values therein. But unfor-

tunately the Native American Indian Church has no constructive social program to offer, and it fails to reach the young people.

Because the mineral rights are held jointly by the tribe, the Osage Tribal Council has kept an important place in the administration of tribal affairs. Friction sometimes arises between the full bloods, who are steadily decreasing in number, and the half bloods, into whose hands the control is coming but who do not feel the needs of the tribe as a whole so keenly. One of the recent undertakings of the Osages through their tribal council is the establishment of a medical clinic at Pawhuska, where the Agency is located. It provides diagnosis only, and the patients are referred to private physicians for treatment. The greater part of the Osages harm themselves by overeating. There is also some tuberculosis.

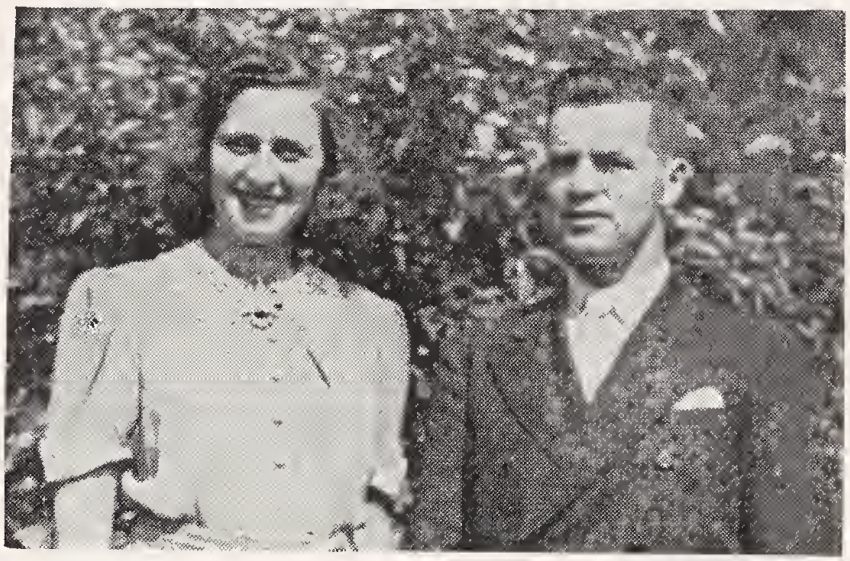
The older people and the middle-aged still use the Osage language almost exclusively, but it has no written form and the children do not use it. When they gather for a supper at the meetinghouse, the older women wear a loose blouse of bright-figured material and a dark skirt that appears to be wrapped around rather than gathered on a band. The bright striped blanket may be worn over the head, over the shoulders, or wrapped around like a skirt. Their hair is worn parted in the middle and caught in one braid down the back. The older men wear their hair in two braids, often with a strip of cloth braided in. The younger women, however, dress like well-dressed white women. For the big feasts and dances, or pow-wows, many of the younger Osages have beautiful Indian costumes, beaded and embroidered, with headdresses of feathers or quills.

The old arts and handicrafts of the Osages have been lost in the whirlwind of changes, except for the few who do some of the ribbon work. Blankets today are factory made, and the beautiful beaded pieces are frequently made by white women. There is great need for a type of education which will give the Osages new cultural and creative interests to replace those they

have lost. The long hours of unoccupied leisure time leave them prey to vices of all kinds. Some type of planned and directed recreation is especially needed for the young people, and Friends' workers are giving the problem their careful study, often planning social gatherings, picnics, etc.

As conditions stand today, there is no opportunity in the community for an ambitious young Osage. Teachers say that the children are as bright as the white children, but do not put forth the same effort. Some parents want higher education for the children, yet have no vision of a life work for them. Although a few have gone away to college, none have yet graduated. As the day draws closer when the Osages will again be dependent on their own efforts for a livelihood, Friends' workers wonder if they will be able to overcome the effects of these years of idleness and indulgence.

Oil is the sole industry at Hominy, bringing a direct income to the Indians and indirect to the town's merchants. The latter look upon the Osages as fair game and maintain a two-price system in their business. The Indians in turn look upon the white population as parasites, yet are eager to equal their education and imitate their culture. This scorn which the Osages



Arthur and Arline Hobson

have come to feel for white motives is a handicap to work among them, and their natural pride makes them the more difficult to reach.

The problems which Friends' workers must face at Hominy are serious, and progress during the years has been discouragingly slow. But the spiritual need of this wealthy tribe is great, and genuine friends are all too few among those who are attracted by their riches. Through the decades Quakers have built up a record of friendship that has the best interest of the Osages at heart. Among those who have been located at Hominy in recent years are William and Adah Magner, 1919-1923, Arthur and Nettie Hadley, 1923-1936, Worth and Edith Mackie, 1936-1939, Dorothy Pitman, 1940, and Arthur and Arline Hobson, who took up work there in the summer of 1940.

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